The Intelligencer.

OUR NEW YORK LETTER.

During the Service.

ence of the Intelligencer. New York, Dec. 26th, 1873. SMALL BOYS' PERFORMANCES, A LA WHERLING.

Christmas in New York is a religious We have no other holiday like testival. We have no other holiday like it. There are no civic or military processions, no brass band, no shooting or cracker firing in the streets. But the churches are open, and decorated with evergreens, flowers, and gas jets arranged to spell out in flery letters, words and evergreens, howers, and gas jets arranged to spell out in fiery letters, words and syllables suggestive of the sacred memories which gladden the day. The old historic Churches which have derived the observance of Christmas from a remote antiquity, the Roman Catholic, and the Episcopal, greatly preponderate in the religious constituency of this city, and they have given to the day the cast observable to Western eyes.

THE MUSIC OF THE BELLA, BELLA, BELLA The day is desoutly kept. The churches many of them have several services in many of them have several services in the course of the day, and they are nearly all thronged. The great chimes of Trin-ity usher it in playing a Christimas carol, which is responded to by the nearer chimes of Grace Church up town. Trin-ity Chapel, on 26th street, carries on the joyous notes, and so they float from spire to spire over the roofs of the sleeping city. BREAKFAST AFTER MASS-THE TRIBUNI

AS AN INDEX REBUM. Atter a leisurely Christmas breakfast— late and leisurely, because all the serv-sats have been out to the 430 or the 7 octock mass, and nobody is in a hurry— we consult our Tribune and read the glowing accounts of the foral decorations and musical services of the various and musical services of the various CONCLUDES TO WORSHIP & LA MODE.

concludes to worship a La Mode.

From the promise given by my Tribune of a "Solemn celebration of the Holy Eucharist," at St. Albans, by a rector "in lace, alb and damask silk chasuble," who would close up a procession in which were to figure "thuriters," "crucifers," a "banner of enunciation," (w/c) a "banner of the nativity," "taper bearers in red cassocks and rochets," and ever so many other things of which my knowledge was of the most limited character, I quickly made up my mind for St. Albans. HIGH CHURCHES, PAR EXCELLENCE.

St. Albans is the original Ritualistic church in this city. For a long time it was the only one; but there are now two others, St. Mary the Virgin, and St. Ignaius, over which the celebrated Dr. F. C. Ewer presides. Of the three, St. Albans is probably the best attended. It is situated in 47th street near Lexington is situated on 47th street near Lexington is situated on 47th street near Lexingon avenue, a very unpretending, low, bick structure, in a very ill-favored neighborhood. Expecting a great crowd I went early, and in fact arrived some time before "matins" were over. The seats are all free, and you may take any that is yacant. I had my pick of the house, for it was not a quarter full when larrived. Some vera sago, when Ritual-I arrived. Some years ago, when Ritual ism was new and astonishing, and St. Alism was new and astonisming, and is Albans was well advertised by the denunciation of its opponents, it was packed at every service. But now the charm of novely is worn off, and there are not many who care either to denounce or to witness its pageants unless they are strangers, or persons like myself, who like to be able to say when they go to the country, that say, when they go to the country, that they have been everywhere that anybody

WHAT ST. ALBANS HAS BECOME. I am told that it is now considered merely a show place, and mainly supported by the contributions of sight-sects. Taking a seat near the tront, I find I am only two benches from the lectern, where stands reading the morning lesson the great hier-ophant of Ritualism in this country, "Father" C. W. Morrill

WHAT SORT OF A MAN HE IS. What some or a same as the second of the surge height, square and fleshy, with a rosy, good humored face, clean shaven, with curling brown hair, small eyes deep set in his face, heavy double chin and protruding brown hair small eyes used for triding lips—altogether such a lout smemble as would have done honor to Balton Abbey in the old days when its Abbot's host made good cheer and softened the asperties of the religious life with venison parties and diagons of ale. Moreover, there was in his manner just a suggestion

SCRNE THE SECOND. As soon as "matine" were ended, he re-tired with the Choristers to the vestry, and I had an opportunity to look about me. The foral decorations were magnif-icent. The rarest and most costly exotics were wrought into mans and other fames ers!—took especial pride in the and placed upon the after. Fall roses with growing plants stood at the right and left. Wreaths of evergreens depended their houses anacentible of polished mirror. Every article of the control of the contro oht into stars and other fames

GRAND ENTRY-PROMENADE ALL. GRAND ENTRY—PROMENADE ALL.

After a considerable interval, during which there were no manifestations of impatience by the audience which now about half or perhaps two-thirds filled the church, and during which boys in blue cassocks and boys in red cassocks and boys in black cassocks came and went on mysterious expands, never passing the alter without stopping, facing toward it and making a deep reverence. At last the doors were thrown open at the left side of the church and the procession marched in, singing. Down the aisle they went to the front door, "thuriler with Censor in front, which was swung vigorously, making the air heavy with the smoke of the income. After him came a tall cross, and then boy choristers, then a banner, then men choristers and a banner, then two little boys in red, bearing ner, then two little boys in red, bearing tall tapers, two "boy clerks," and then the "Celebrant"

NONE OF YOUR JOHN THE BAPTIST STYLE I wish I could tell you how gorgeous I wish I could tell you now gorgoous he was, but it is impossible. Language literally fand me, for I do not know the names of half the things he had on. I know by the advertisement in the Tribune that the lace garment he had on was an "aib," but the Tribune also promised a "damask silk chasuble," and I cannot say whether he had it our own to I am not "damask silk chasuble," and I cannot say whether he had it on or not. I am not confident that I would know one if I were to see it. But he had on some kind of a white silk garment which came up very high on the neek, which had a cross on the back and one on the front, and on the back was embroidered, a picture of the Saylor supended on the Cross. ture of the Savior suspended on the cross. On his head was a square black cap, such as we see on the heads of the Inquisitors in Fox's Book of Martyrs.

WHAT THE GORGEOUS MAN FINALLY DID. This gorgoous being was the closing figure in the procession which came sweeping up the aisle to the "sanctuary." The time would init me to tell the things he and his acolytes did when they arrived

there. I suppose I sum it all up correctly when I say that the "sacrifice of the man" was performed. Everything was as you have seen it in Roman Catholic Churches, except that the communion was setually administered to the latty, and in both kinds, and the service was in OUR NEW YORK LETTER.

Was settially administered to the faily, and in both kinds, and the service was in both kinds, and the service was in English. When the priest went to the pulpit to preach his sermon, he was preceded by a boy bearing a crucifix (not a simple cross, but an image of the crucified body of Offsit on the cross) on, at all staff before him, who held it aloft before him. before him, who held it aloit before him all the while he was preaching.

Before he began and when he concluded he made the sign of the cross, muttering something which seemed to be "in the name of the Father and of the Son and of theHoly Ghost." There were many things of which I can give you no intelligent account. For instance there was a kind of loop made of embroidered stuff several inches wide, which he wore on his left arm, but which he took off and afterward put on at intervals. What it was and what it meant, I have not the finitest idea. He washed his hands and dried IN HOC SIGNO VINCES. idea. He washed his hands and dried them twice during the mass.

AN ORNAMENTAL BOY MADE USEFUL. He used one of the most stalwart look-ing of his acolytes as a reading deak sev-eral times, literally putting his book on the latter held it motionless before him what these things meant, or why they were done, I hope you will not expect me to state. The elevation of the "host," which was done most impressively, the ceaser swinging, clouds of incense rising and the people kneeling, this was familiar enough.

CHURCH FEELING ON THE INCREASE. Ritualism is making no progress here.

High Church feeling may be, and probably is, upon the increase, but High-churchism is emphatically the foe of Romanism, and this cannot be as some imagine, merely a nursery for Ritualism, but the very reverse. But on this subject enough for once.

J. C. D.

Surra and Jones went to a menageric in New Orleans, the other day, when the conversation turned upon Darwin's theory. "Look at that monkey," said Smith. "Think of its being an undereloped human." "Human!" said Jones, contemptuously; "it's no more human than I am."

ANYTHING in reason we are willing to accept from Boston, but when they talk of hity odd offers of marriage within a year to one young woman with two wooden legs, we really couldn't -- World WHEN a man has trouble he takes to

drink, but when a woman meets wit misfortune she merely goes over to mother's and takes tea.

Politiness pays: A street car con uctor who recently said, "Yes, madam, lady has been presented with a new coat, and they talk of a statue to him

Facts for the People. Facts for the People.

As the virtues of medicines can only be ascer tained by careful observation, it is to be regret ed that many of the Drugs still prescribed by some physicians should retain a placer more its teris stedies. As an instance of this, that vidence, Balsam Gopabla, furnishes an example About the year 1500, the Spaniars in the Islam of San Domingo having become safficient with the properties of the Drugs of the San Drugs of the Drugs of the

A Manual of Health. edition for 1874 of the sterling medical known as Hostetter's Almanac is not and may be obtained, free of cost, of lits and general country declars in, a for the United States and British America indeed in crear vertical provious as for an Hemispher when the provious of the control of the country of the country of the country of the theory of the country of the country of the country of the state of the country of the coun and indeed in every civilized portion western Hemisphere. This Almanac issued regularly at the commencement year for about one after of a century. bines with the soundest practical advice for the preservation and restoration of health, a large amount of interesting and amousing high read ing, and the calendar, astronomical calculations chromological items, &c. are prepared with chronological items, &c., are prepared wit great care, and will be found entirely accurate The issue of Hostetter's Almanac for 1874 will the issue of Hostetter's Almanac for 1874 wu roubably be the largest edition of a medica rock ever published in any country. The pro-prietors, Resear Hostetter & Smith, Plitsburgh 2-a, on receipt of a two-cent stamp, will forware a copy by mail to-any person who cannot pro-dure one in his neighborhood.

original color, rand leaves it glossy, and in a healthy condition; while, for heads troubled with dandruff, or any disease of the scalp, it acts like a charm in cleaning them. Try it, and you will not be disappointed .-

who were the best and tidiest housewives in the world—excepting our grandmoth-ers!—took especial pride in the possess-ion of rows of tinware that glistened like The altar was ablaze with candles. Two immense tapers stood upon it unifolding the brass knocker, was regularly brightened up until it fairly glistened. With their primitive materials, such as which were ignited further on in the service as were also some smaller ones which for some mysterious reason appeared to be reserved for certain revises in the performance, when they were lighted by two small boys in red petticoats with white gowds over them.

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